

HOLY QURAN

TRANSLATION AND COMMENTARY

Qāṣirūl Qurān

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INTRODUCTION BY

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Vol.
IV

الرَّحْمَنُ ٥٥

قَالَ قَبَاظِيكُمْ



الرَّحْمَنُ ٥٥ عَلَّمَ الْقُرْآنَ ٥٦ خَلَقَ الْإِنْسَانَ ٥٧ عَلَّمَهُ الْبَيَانَ ٥٨ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٥٩ وَالنَّجْمُ وَ
الشَّجَرُ يَسْجُدْنَ ٦٠ وَالسَّمَاءُ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ٦١ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ٦٢ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيزَانَ ٦٣ وَالْأَرْضُ وَضَعَهَا لِلْأَنَامِ ٦٤ فِيهَا فَاكِهَةٌ ٦٥ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ٦٦ وَالْحَبُّ
ذُو الْعَصْفِ ٦٧ وَالرَّيْحَانُ ٦٨ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٦٩ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ٧٠

Sūrat-ur-Rahmān

The Compassionate. LV

(Madinian, 3 Sections and 78 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الرحمن) The Compassionate²⁹².
2. (علم القرآن) He taught²⁹³ the Qurān.
3. (خلق الانسان) He created man²⁹⁴.
4. (علمه البيان) He taught him distinctness²⁹⁵.
5. (الشمس . . . بحسبان) The sun and the moon are in reckoning²⁹⁶.
6. (والنجم . . . يسجدن) And herbs and trees do obeisance²⁹⁷.
7. (والسماء . . . الميزان) And the sky ! He has elevated it and set the balance.
8. (الا . . . الميزان) that you should not trespass in respect of the balance²⁹⁸.
9. (واقموا . . . الميزان) And observe the weight with equity, and do not make the balance deficient²⁹⁹.
10. (والارض . . . للانام) And the earth : He has laid it for the creatures³⁰⁰.
11. (فيها . . . الاكمام) Therein are fruit and palm-trees sheathed.
12. (والحب . . . الريحان) and grain chaffed and other food³⁰¹.
13. (فبأي . . . تكذبن) Which, then, of the benefits of your Lord will you twain³⁰² deny ?
14. (خلق . . . كالنفخار) He created man³⁰³ from potter's clay.

292. (Whose acts of compassion and beneficence are numberless). For see P. I, n. 14.

293. (His apostle and then through him, mankind in general).

294. (with capacity to receive inspiration and Divine guidance).
295. (of speech, whereby he can diffuse the knoweldge of the Qurân).
296. *i. e.*, they follow a calculable path in their motion.
297. (to His will and disposition.) This strikes at the root of the universally prevalent plant-lore and tree-cult. 'Trees have been objects of worship in all parts of the world They were worshipped among the Semites and the Hebrews were no exception to this.' (JE. XII. p. 239). 'The worship of sacred trees is one of the most widely rife religious phenomena in the early Greek world' (DB. V. p. 113). 'There is abundant evidence that in all parts of the Semitic area trees were adored as divine.' (Robertson Smith, *Religion of the Semites*, p. 185). 'In fact, the evidence for tree-worship is almost unmanageably large.' (EBr. XXVII. p. 236. 11th Ed.)
298. *i. e.*, that you may observe equality and justice in your dealings.
299. (by diminishing the weight).
300. Or, 'mankind.'
301. Or 'fragrance.' ریحان in addition to its other meanings is 'A bounty, or gift, of God, such as the means of subsistence ; syn. رزق (LL).
302. (O men and genii !). The two species of rational creatures accountable for their acts.
303. *i. e.*, the first human being : Adam.

قَالَ قَتْلُكُمْ

الْمَغْرِبِينَ

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ۚ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ رَّبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ سَنَفَعُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا

15. (وخلق . . . نار) And has created the Jinn³⁰⁴ from a flame of fire.

16. (فبأى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny^{304-A} ?

17. (رب . . . المغربين) He is Lord of the two easts and the two wests³⁰⁵.

18. (فبأى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny ?

19. (مرج . . . يلتقيان) He has let loose the two oceans³⁰⁶.

20. (بينهما . . . يبغيان) In-between them is a barrier they cannot pass³⁰⁷.

21. (فبأى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny ?

22. (يخرج . . . المرجان) There come forth from the two the pearl and the coral.

23. (فبأى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny ?

24. (وله . . . كالأعلام) His are the ships slanted like mountains in the sea.

25. (فبأى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny ?

SECTION 2

26. (كل . . . فان) Everyone³⁰⁸ who is thereon³⁰⁹ is mortal³¹⁰.

27. (ويبقى . . . الأكرام) And there will remain the Face of thy Lord, Owner of Majesty and Beneficence³¹¹.

28. (فبأى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny ?

29. (يسئله . . . شان) Of Him begs whosoever is in the heavens and the earth³¹². Every day³¹³ He is in a new state³¹⁴.

30. (فبأى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny ?

31. (سنفرغ . . . الثقلان) Soon³¹⁵ We shall direct Ourselves to you³¹⁶, O two classes³¹⁷ !

304. *i. e.*, the first of their species.

304-A. Compare for the constant recurrence, like a refrain in poetry, of this verse a verse in the OT:—‘For his mercy endureth for ever.’ (Ps. 136: 1-26). This has 26 repetitions while the Quran has 31.

305. The dual number of the east and the west signifies the different points of the horizon at which the sun rises and sets at the summer and winter solstice, or the extreme points of the rising and setting of the sun during the year; or it may refer to the rising and setting-points of both the sun and the moon.

306. (of salt and fresh water) See P. XIX. n. 73.

307. (so the saltish does not overpass its bounds and mix itself with the sweet). Also see P. XIX. n. 75.

308. (of the living creatures).

309. *i. e.*, on the earth.

310. *i. e.*, everyone of the creatures is mortal.

311. *i. e.*, He alone is Immortal, Everliving.

312. *i. e.*, everyone of the creatures, even among the great ones, is entirely dependent on Him, and of Him seeks its needs.

313. *i. e.*, every moment of the time.

314. (creating and re-creating the world and ever renewing His activities). God is thus not only the Creator of the universe but also its Sustainer at every moment of its existence. The entire cosmic order is ever dependent on His will, incapable of sustaining and developing itself and performing its work, without His aid, in virtue of its own inherent energies, and creation is not an act of the past combining automatically; His creative activity is incessant. This refutes the Hindu doctrine that Brahma, ‘having performed his legitimate part in the mundane evolution by his original creation of the universe, has retired into the background.’ (EBr. XI. p. 577). This also repudiates the mechanistic conception of the deism, which limits the divine activity to creation of the world and denies to Him any direct contact with His creation and also the Greek idea that God is static, and aloof from the world. A Christian scholar sums up the position of the orthodox Muslim theologian thus:—He regards the world and all the events in the world as a perpetual miracle—always and constantly going on. It is not only that, by a creative miracle, the world was brought into existence; . . . but all through the existence of the world—from moment to moment—there is this miraculous creation going on When fire burns or when a knife cuts, that is not by any nature in the fire or quality in the knife. The cutting and the being cut, the burning and the being burned are all by Allah.’ (Macdonald, *Aspects of Islam*, pp. 137-139).

315. *i. e.*, in the Hereafter.

316. (exclusively, for judgement).

317. (of mankind and the jinn) *المّالان* is ‘Anything held in high estimation, in such request, and preserved with care.’ And by *المّالان* are meant ‘Mankind and jinn or genii; because, by the discrimination that they possess, they excel other animate beings.’ (LL)

الزَّحٰفِۙ

قَالَ مَا خَلِقْتُمْۙ

تَكْذِبِينَ ﴿٣٢﴾ يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَ الْأَرْضِ
فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّنْ
نَّارٍ هَوَّاءٌ وَنَحَاسٌ فَلَا تَنْتَصِرِينَ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٦﴾ إِذَا انشَقَّتِ السَّمَاءُ فَكُنتَ
كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٠﴾ يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤١﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبِينَ ﴿٤٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَبِيبٍ إِنِ
الْإِنْسَانُ لَكَاذِبٌ ﴿٤٤﴾

32. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

33. (یمعشر . . . سلطان) O assembly of jinn and mankind! If you are able to pass out of the regions of the heavens and the earth³¹⁸, then do pass out, but you cannot pass out except with an authority³¹⁹.

34. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

35. (یرسل . . . تنصرن) There shall be sent against both³²⁰ of you flame of fire³²¹ and smoke³²², and you will not *be able* to defend yourselves.

36. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

37. (فاذا . . . کالدهان) And when the heaven will be rent asunder and will become rosy like red hide³²³.

38. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

39. (فیومئذ . . . جان) Neither man nor jinn will be questioned of his sin that Day³²⁴.

40. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

41. (یرف . . . الاقدام) The culprits will be known from their marks³²⁵, and will be seized³²⁶ by their fore-locks and their feet³²⁷.

42. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

43. (هذه . . . المجرمون) This is the Hell which the culprits denied.

44. (یطوفون . . . آن) They shall go round between it and boiling hot water³²⁸.

318. (to avoid the decree of God).

319. (and the authority you are utterly lacking).

320. *i. e.*, the guilty ones among the mankind and jinn.
321. (to burn) شواط is 'Flame without smoke . . . , or, a piece of fire in which is no smoke ; or flame of fire.' (LL).
322. (to choke) نحاس is 'Smoke in which is no smoke that rises high, and of which the heat is weak, and which is free from flame.' (LL).
323. (owing to the very great terror).
324. (in order to inform the All-Knowing Lord of his guilt). The examination that they will undergo as their trial would be to convince them and to silence their own selves).
325. (apparent in their faces).
326. (in the most humiliating and tortuous manner).
327. (and cast into the Hell).
328. *i. e.*, tormented now by the Hell-fire and now by the scalding water.

الزَّكَّٰتِ

قَالَ تَزَكَّيْكُمْ

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٦﴾ ذَوَاتَا أَفْنَانٍ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٧﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٨﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٩﴾ مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۖ وَجَنَّاتُ الْجَنَّةِ ذَاتَانِ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٠﴾ فِيهِمَا قُصُورٌ ۖ الْظَّرْفِ ۖ لَمْ يَطْمِثْهُنَّ آتُسٌ قَبْلَهُمْ وَلَا جَانٌّ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥١﴾ كَأَنَّهُنَّ آبِيَاقُوتٌ ۖ وَالْمَرْجَانُ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٢﴾ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۖ فَبِأَيِّ

45. (فبای . . . تکذبن) Which, then, benefits of your Lord will you twain deny?

SECTION 3

46. (ولن . . . جتن) And for him who³²⁹ dreads the standing before his Lord³³⁰ *will be* two Gardens.

47. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

48. (ذواتا افنان) With spreading branches³³¹.

49. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

50. (فيهما . . . تجريان) In them *will be* two fountains running³³².

51. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

52. (فيهما . . . زوجان) In them *will be* every kind of fruit in pairs³³³.

53. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

54. (متكئين . . . دان) Reclining on the carpets lined with rich brocade; and the fruits of the two Gardens will be near at hand³³⁴.

55. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

56. (فيهن . . . ولاجان) Therein shall be damsels³³⁵ of refraining looks³³⁶, touched by neither man nor jinn³³⁷.

57. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

58. (كأنهن . . . المرجان) Like³³⁸ rubies and coral.

59. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

60. (هل جزاء الاحسان) Is the recompense for good³³⁹ other than good³⁴⁰?

329. *i. e.*, is God-fearing in the highest degree.
330. (and therefore shuns the sins, great as well as small).
331. *i. e.*, planted with shady trees.
332. (far and wide).
333. Some being known, like the fruits of the earth; others of new and unknown species.
334. *i. e.*, within the reach of man as he sits or lies down.
335. (maidens of Paradise).
336. See P. XXIII. n. 192.
337. *i. e.*, before their destined espouses. Christian writers look askance, and almost in horror, at passages like this. And quite naturally. For in the system of Christian morals sex life is conceived as something inherently evil, at best only to be tolerated. This morbid attitude to life 'has appeared only with the advent of the black Christian era.' Islam has reversed this diseased outlook. It holds, freely and frankly, with modern scientific knowledge that sexual life is 'the source of the highest joys for which there is no substitute. It is the supreme and incomparable physiological happiness, which should be nursed and treasured, and not persecuted... Sex life is not at all a tolerated evil, difficult to escape, but... a great blessing, without which life is colourless. The sexual element in human existence must be valued and treasured.' (Nemilov, *op. cit.*, pp. 200-201). See also P. I. n. 108.
338. (in the fairness of their complexion).
339. *i. e.*, doing good on the the part of the creatures.
340. *i. e.*, doing good on part of the Creator.

قُلْ إِنَّا نَحْنُ الْغَنِيُّونَ

الرَّحْمَنُ

الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝۶۱ وَمِنْ دُونِهِمَا جَنَّتَيْنِ ۝۶۲ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝۶۳
 مُدْهَامَتَيْنِ ۝۶۴ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝۶۵ فِيهِمَا عَيْنَتَانِ نَضَّاخَتَيْنِ ۝۶۶ فَيَايَ الْآءِ رَبِّكُمَا
 تُكَذِّبِينَ ۝۶۷ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝۶۸ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝۶۹ فِيهِنَّ خَيْرٌ
 حَسَانٌ ۝۷۰ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝۷۱ حُورٌ مَّقْصُورَاتٌ فِي الْاِحْكَامِ ۝۷۲ فَيَايَ الْآءِ رَبِّكُمَا
 تُكَذِّبِينَ ۝۷۳ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ۝۷۴ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝۷۵ مُتَكَبِّرِينَ ۝۷۶
 رَفْرَفٍ خُضِرٍ وَعَبْقَرِيٍّ حِسَانٍ ۝۷۷ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝۷۸ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ
 وَالْاِكْرَامِ ۝۷۹

61. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

62. (ومن . . . جنتين) And below the two³⁴¹, there will be two other Gardens³⁴²

63. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

64. (مدها متين) Dark-green³⁴³.

65. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

66. (فيهما . . . نضاختين) In them will be two fountains gushing forth.

67. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

68. (فيهما . . . رمان) In them will be the fruit³⁴⁴, date-palms and pomegranates.

69. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

70. (فيهن . . . حسان) Therein will be damsels comely³⁴⁵ and beautiful³⁴⁶.

71. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

72. (حور . . . فى العيام) Fair ones³⁴⁷, cloistered in tents³⁴⁸.

73. (فباى . . . تكذبين) Which then, of the benefits of your Lord will you twain deny?

74. (لم . . . جان) Untouched by man and jinn³⁴⁹.

75. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

76. (متكبين . . . حسان) Reclining upon green cushions and rich carpets^{349-A}

77. (فباى . . . تكذبين) Which, then, of the benefits of your Lord will you twain deny?

78. (تبارك • • الاكرام) Blessed be the name of thy Lord, Owner of Majesty and Beneficence.

341. Or 'below the two.'

342. (for the common faithful).

343. 'Black by reason of intense greenness arising from abundant moisture, or irrigation.' (LL)

344. (delicious and juicy). See P. XXIII. n. 190.

345. (to mind and heart).

346. (to look at).

347. See P. XXIII. nn. 192 ff.

348. *i. e.*, as respectable modest maidens closely guarded from public view.

349. This description of physical pleasures in paradise, says Gibbon, 'has provoked the indignation, perhaps the envy, of the monks: they declaim against the impure religion of Mahomet; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran; useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man.' (GRE. VI. p. 231). See also n. 337 above.

349-A. Cf. the Bible:—'Behold thou art fair, my beloved, Yea, pleasant: also our bed is green.' (So. 1: 16). 'Green is a colour pleasant to most people; but it is particular by welcome and refreshing to the parched eyes of the sun-burnt Arabians for whom it possesses a special appeal, probably because of its association with grass and vegetation in general, which are the basis of pastoral life. Hence the dominant role it plays in the colour 'scheme of the Quranic Paradise.' (Inayatullah, p. 122).